

# THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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## HELL AND THE DEVIL. FUTURE PUNISHMENT.

A. H. NICHOLAS.

Instead of laboring to get people into heaven or keep them out of hell by and bye, Spiritualism strives to get hell out of the people and heaven in them while here on earth. It offers no scapegoat of pardon, but teaches man's accountability and advocates salvation by good character, by right living, acting, being, thinking.

There is no local hell, no local heaven, no personal devil, no angry god, no pleading savior, no vicarious blood atonement, no pardon or salvation by faith, as taught by theologians. The salvation needed is from error, selfishness, ignorance, superstition, immorality.

Each person makes his or her own hell or heaven.

Mortal life and spirit life are what people make for themselves, for the most part. Hells will cease when mortals and spirits cease to create them.

The fires of the old theological hell are burning out and gradually losing their terrors for humanity.

If a man makes his own hell and voluntarily takes up his abode in it, this is his liberty. If any god makes a hell and puts man into it to be punished forever, it is unendurable tyranny.

What justifiable motive can there be for inflicting punishment or suffering except the reform of the suffering sinner? When that is effected, or penitence produced, could any one but a merciless demon continue to inflict torture to all eternity?

There is no such thing as punishment in the spirit world in the sense of a malevolent infliction of a god to gratify his wrath. Spirits suffer because of their own weakness, and fail to enjoy blessings because they have not the moral and spiritual development to attain them.

We do not tell you there is no hell, no punishment, no consequences following upon transgression of natural and moral laws. We do say no penalty is remitted. We harmonize justice with mercy by immutable laws and point to all consequences of transgression as inevitable. Hell to us, is nothing more than that condition of mind where we are made conscious of wrong-doing.

The fires of hell are the divine fires of cleansing and purification. To him who violates law comes suffering, slight or intense in proportion; but it is remedied; not arbitrarily. Nature's penalties are always just, and they are as necessary as just. They teach the ignorant and recall the careless to the sense of right and duty.

The book of nature we may read and learn; and failing to heed it we are admonished thru pain to be obedient. If we know we must pass thru retribution and suffering the thought that there is continuity of life and an end to suffering cheers us on the journey of life.

Wrath is a mean, contemptuous impulse which is manifested in the lowest barbarism, but outgrown in the progress of humanity. Not only do we disbelieve in the wrath of a god, but the idea of the wrath of an angel or a perfect man is one we cannot entertain. When you are perfect you never get angry, never feel insulted or wish to retaliate.

The cruel doctrine of damnation has wrecked millions of human lives notwithstanding the sweet influence of nature's laws which give light and hope to the transgressor.

There is no fixed day of judgment at some future time, but the law of cause and effect is operative now

and hereafter, and everyone will reap what he or she sows.

And so, when the great vista of spiritual existence opens before the eyes of the spirit who has left the material form, when all these dark states impinging upon the material which have been termed purgatories and hells are revealed as the means of your discipline, even tho they be painful, they are acknowledged as being educational, redemptive, reformatory.

We do not say there is no hell—no place of punishment in the spirit world. It is the theological hell and mythical devil we oppose.

We are taught there are spheres or miserable places and dark conditions in that world as real as there are in this—that when we pass from this mortal life each one will gravitate to the place he or she is fitted for, according to spiritual condition or merit or unfoldment and that all will certainly progress above and beyond these places and conditions into higher planes and spheres.

All human kind will finally progress to a holy and happy state in the spiritual realms.

The truth and logic of Spiritualism has cracked the shell of ignorance that enshrouds and promotes the fallacies of religious people. It has encouraged humanity to action and aspiration, instead of discouraging with theories of inability, depravity, endless punishment.

Its design is to cleanse us from the grossness of errors and habits that degrade and destroy, by teaching the right ways of living. It comes not to teach the human family how to die, but how to live just and true lives—not that they will be eternally damned if they don't, but by a wayward course they will damn themselves and the blessings they desire will be put farther away from them.

The sinner will realize his sins and degradation in all their keenness; yet the suffering is not eternal, tho it will not be removed entirely until the errors, sins, faults of life have been atoned for in good thoughts, words, deeds emanating from an aspiring heart.

Spiritualism is a savior to rescue from the fear of death by giving a knowledge of future life; to save from the fear of hell, by teaching there is no hell, except what the erring soul has within itself; and from that hell there is no purification and deliverance except as the sinner progresses toward the kingdom of heaven, which is within. It is as impossible to escape from ourselves and the consequences of our lives as it is to live without breathing.

A spirit weighed down by its consciousness of misspent days, misapplied powers and energies; bowed down by its load of past wrong-doings and follies; darkened by its work neglected, duties unfulfilled, may be able by its own desire and by the aid and sympathy of others, to rise out of this darkened condition into the light to work his or her salvation from sin and way to righteousness.

This is a work of progression beyond church creeds and superstitions, out on liberal ground from under the dark shadows of Orthodoxy and Catholicism. The power that knowledge brings strikes off the fetters forged by ignorance and fear and frees men from the bonds with which credo-theology had bound them.

It is this knowledge that casts

out all fear regarding the future state, for it shows us clearly that each individual possesses and must exercise the power that determines his or her future condition—that there is no savior to bear the penalty of our wrong acts for us, nor a god to condemn and punish.

It teaches that to our own conscience are we to look for judgment. It would be a vain and useless thing to set up a higher authority than man's own conscience, for that is the final tribunal at which he is judged.

### The Luminous Now.

It is a long journey from the marshlands on thru the valleys up to the altitudes of living, and it is sometime before we can realize that we are often associating with the same forms of life that we met in the preceding stages, were we to do so many would depreciate them instantly.

We admire a lily in a conservatory of rare plants in the valley way, and do not recognize it as an old associate of the marshland in the olden time, and later on we may see it in a still more beautiful form in the heights.

We may see the same singing bird in the valley that we saw in the marshlands, and listen with a thrill of joy, to its song; not thinking of the tidbits it ate a few moments ago in the marsh that may have added sweetness to its song thru the satisfaction it gave. We forget that things are changed and qualified by our moods, and the satisfaction we get from life depends on our state, so we may live in a beauty bower's satisfaction of our own creation on the brink of the marshlands, or in a quagmire of unrest in the valleys or heights.

The time was, a certain cloven footed gentleman was always associated with worldly pleasure, and even a goody goody life was canopied by a cloud of cheerlessness and called heavenly. But we are learning to prize the terrestrial—devilish—for what it has aided in developing our present consciousness of the celestial state, and while we have personified the terrestrial and celestial and named these aspects of the One Power Devil and God, yet we are beginning to see with the eye singly, aye, employ all the senses in the same way, hence cognize in all the varying aspects of the same Power, and evolutionary—all good—God, and so appreciate all forms of life, and see them as agents working out the Earth's evolution and all life associated, wherever in the scale it may be, and thru its present work getting ready for promotion.

The terrestrial and celestial in us at times seem to be warring for the supremacy, so one may be an angel today and a devil tomorrow, and this will be a marked experience so long as we employ the old terrestrial method of hunting out the deplored—bad, so called—in our actions or others, and constantly striving to exterminate it. For, by doing so, thru suggestion we adjust ourselves to those states, to the extent we are more attentive to the deplored than the commended, and we will express in some negative moment, true to the state held; when if we apply the celestial method, to consider, instead, the ideal, we would attain, we will adjust to that state thru the action of the same law and almost unconsciously, we will express the same, to the extent we are attentive to it—but will be the angels of our own model, characteristic of our state. Then we will cease to be leaners—not expecting a Christ, Spirits, or any one to do for us, or to assume the responsibility of our expressions, and can truly realize that love is the fulfillment of the law—and God is love—so will include what we once so feared, and named the devilish, for the light of the Now has revealed the real, and the old shadows will never again dismay.

LISLE.

### ASTROLOGICAL.

#### Influence of the Planets on Human Destiny and Nations.

VII.

#### The Effect of Astrology and Solar Biology on the Human Race.

The facts of man's reliance on the earth elements, fire, water, air and earth are patent to everyone. This planet is but a single one of the solar system, and this stands related to other systems. The cosmos is united in its various parts, which are dependent on one another. Therefore the stars have a place in man's destiny, particularly those immediately dependent upon the sun.

We have believed the revolutions of the earth about the sun gave but the year's season. Now, Solar Biology shows that its position in relation to the sun and its attendant planets give types in the human race, also qualities, characteristics, and character, or a lack of it. We know that different seasons affects stages of vegetable life, and they influence humanity quite as much.

The sun sends its magnetic and electric rays to its satellites, and these are affected according to their position in their paths as they traverse thru the Zodiac.

All the almanacs give the figure of a man with twelve parts of his body under the control of the certain signs of the Zodiac.

If character can be discerned by the shape and texture of the hand, and the lines of the palm, or shown by the face and features, and the shape of the head, it is equally interesting that Zodiacal influence determines it.

These positions at the ephemeral birth moment show not only the character and disposition, the temperament, but also the adaptability to business, and what kind of business. It gives the capabilities of the mind and the characteristics of the individual with great distinctness, and whether love shall produce happiness in his life, whether his position shall be high or low, whether wealth or poverty be his, tells of children and relatives, and everything pertaining to human destiny.

The natural feeling one has in relation to existence is humility, for why should man, insignificant, beside all these great celestial bodies, have any relation to them? Only the sort of egotism which boasts "Man is but little lower than the angels", would claim it, at first thought.

It is a curious fact that the ignorance and fear of the early peoples of this earth, about the celestial bodies of which they knew little, should have caused them to watch for the effect upon human life, which the stars and comets brought.

Out of awe, fear and superstition as well as ignorance, a wonderful fact came to light, that according to the geometrical position of the sun and its satellites, all humanity is ruled.

From the earliest times credence has been given to the foretelling of the future. The most gifted by spiritism were called prophets.

The Bible is said to refer to seventeen different ways of divination of the future.

The time given to study and experiment has been incalculable. The studies of astrology and solar biology teach us to avoid preparation for uncongenial callings for our children. Those for which they are unfitted—and by which they cannot rise because of planetary influence. Inharmony in home and friendship can be mitigated by a knowledge of the causes producing such states.

Individuals may learn why certain emotions, appetites, tastes and passions sway them. It lifts the veil of the different sensations, makes

clear the mysterious rule of cause.

First comes man's animal relation to the physical world; second, his mental relation to the physical world; then, his spiritual nature.

So it happens that some people are born subject to conditions, physical or otherwise, which make them struggle against temptation.

Such should know they are thus unfortunate outside of their own desire or violation, and cultivate cheerfulness and will power to overcome the difficulty, learning from some capable student of astrology and solar biology when the anxious period may be expected, just as fruit may be grafted, virtues may be acquired.

In married life causes for inharmony exist because of birth under different Zodiacal influence.

The emotions and sensations are ruled by different parts of the body so that what gives good to one causes pain to another. Thus arise misunderstanding, excesses, lack of magnetic feeling.

Opposite signs attract for marriage, if the sun and moon are carefully interchanged in position and Mars and Venus in each birth horoscope are in benefit aspect otherwise disruption or inharmony ensues.

It is the custom amongst the Hindus,—where the happiest marriages exist,—at the time of a child's birth to take the position of planets at birth, and hunt among their friend's children for a child of the opposite sex, whose planets must accord felicitously with those in hand. So are betrothals made, and unhappiness is rarely heard of.

In the Boston Museum of Fine Arts is a model of Taj Mahal at Ayra in India. The Taj is the stately tomb of the wife of Shah Jehan. Over its entrance is the inscription "In the memory of an immortal love."

It is as much as we of a Christian land and belief can do to keep faith for a life in this world, tho we are supposed to be earnestly fitting ourselves for the future one. Our materialism says, "Life is for the living, not the dead."

Our religion teaches us there is no marriage or giving in marriage in heaven, and it is left to the Hindoo to appreciate the beauty and realize the sacred character of the tie until he feels his regard is immortal. Even among the Berbers, a savage race, the people are so supersensitive that they die from unrequited love.

We, however, are cold-hearted, cold-headed, and cultivate our material nature at the expense of our spiritual. (There are good women who live interiorly and spiritually, and are fit for the highest heaven now, but the majority of us can scarcely wait for those closest to us to be cold in the grave, before we have carelessly replaced them by a living body, dragging the holiest of intimacies to a purely criminal basis.

MYRTLE HYDE DARLING.

### Mad Race for Money.

Under this caption the Columbus Ohio, Press Post, among other good things, says editorially:

We need a reign of conscience, where men will want money only for the purpose of doing good with it. Every day, business men are doing things, repulsive to their better nature, because they think they are compelled to do it. They are wrong. Let them, one and all, revolt and say "no." Let them put conscience before selfish greed. Let us not only think about, but live the simple life. The simple life is the life of health, wealth and happiness. What profits it if you gain the whole world and lose your own soul?

All you who have plenty, stop right now in your mad race for dollars. You have enough and more than you can legitimately use. Stop it, rest your nerves and improve your mind. Let others have a chance.





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W. H. BACH, EDITOR-IN-CHIEF.  
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SPIRITUAL LOVE.

We have been requested to define spiritual love.

As love is a cause and cannot be defined but must be experienced, we shall endeavor to present it in a vision—an effect:

In a beautiful garden surrounded by flowers stood a maiden arrayed in purest white. But she was not beautiful in the accepted term—except to him who loved her.

She was fair, however, with hair to match. Not flowing as in novels, but tastily arranged as it best became her sweet expression.

She was in pensive mood, earnestly peering in the distance as tho' expecting someone.

"When, oh, when is he coming?" she murmured shading her eyes and looking forward.

Then her glance caught a figure approaching. Her heart pulsated with hope, and gradually the sweet patient countenance lit up with joy. She had recognized the life of her existence—her heart's love.

A man considerably her senior in mortal years, but not in looks approached her slowly and in measured tread. He too was fair but thru the effect of chastening in earth-life. He was of the intellectual type, but with heart accompaniment—tender as a woman without being effeminate.

As he neared the sweet delight of his heart he stretched forth his hands to take hers so joyously extended.

"At last!" he said, and gazed into her countenance with tender and loving expression, yet earnest and unmoved by outward emotion. His happiness was in his soul.

Then he led her, with the ease and grace of a cultured tactician, to a resting-place among pretty flowers, sat down and drew her gently to his side, placed his left arm over her shoulders, and with his right as gently laid her head upon his shoulder, kissed her cheek, ran his fingers through her hair, then with arms encircling her, pressed her to his heart and said: "Oh, my god-blessed little Mayflower. Did you think I would not find you—you, who taught me how to love with a purified heart!"

"My sweet boy!" was all she replied holding up her face to him to be kissed. Then she replaced it on his shoulder, and both were lost in love's dreamy forgetfulness, that knows naught of time.

How long this sweet interchange of purest soul vibrations lasted is of no consequence, but in the midst of it our little Mayflower was suddenly startled by an intervening influence. She moved out of her reclining position, grasped both of her lover's hands and murmured: "Oh, my sweet boy, must you leave me so soon?"

"No, my darling, I shall not leave you—have no fear!"

"But she will want you!"

"No, sweet pet, not when she sees you!"

By this time another female figure had approached, one more beautiful than our Mayflower, grander in stature, benign of countenance, active in disposition and ambitious, though

governed by a mischievous but good natured smile, and seemingly more inclined to make merry over, than sympathize with the newly united lovers.

Our hero knew well who was approaching. It was the too familiar influence of his earthly spouse, but it did not disturb him. He was too self-centered through chastening to be at all ruffled.

And the wife simply bent over the twain, looked into the countenance of her old partner with much expressiveness but said nothing; then turned to the other, touched her under the chin and gently raised her face to full inspection. It had a sad but sweetly pathetic expression, and the wife's heart was touched.

Tears filled her eyes and she glided around to the front of them, knelt before her husband's sweet heart, took both her hands and looking into her eyes, said: "My sweet child; I understand now. My husband has found his soul affinity in you, and you in him. You have given him what I failed to do, and for which his sympathetically suffering heart has been yearning. He was idealistic, I was practical, but we harmonized on general principles. Take him, my sweet child, he is worthy of your love, for he has a tender heart and can appreciate it."

Then turning to him she said: "I wondered why you had drifted away from me. It was this superior attraction that had its magnetic charm for you. May you enjoy this love's heaven. Do not tire of her. She has a golden-tipped heart and of very delicate attunement—just what you want. I shall go on to higher achievements. My ambition calls me to a more active heaven. Farewell!"

They were again alone and happy. After a long interval of blissful silence little Mayflower spoke first, and pathetically asked: "Will you tire of me when you get ready to go higher too?"

"No, darling, when I get ready to go higher you go with me!"

"But I am so ignorant!"

"I can teach you, sweet pet; that will give me joyous exercise during my rest here after my long earth-struggle. My material mate—bless her brave heart—has the will to find her way without aid. I have not. Like you, I need a partner. Elevating you to my intellectual plane will be a love-act, which will repay itself in love, and you are my medium through whom I draw from the fountain source of all love—life itself. Then how can I tire of you, my darling! I prayed for true love and denied myself the material to attain it, knowing that only thru such sacrifice the spiritual was to be earned. Through you I was lifted over the last stretch into the soul-realms of love and then realized the sweetness of a purely spiritual love. I will not recall the heart suffering endured to find the passage to this haven of peace, but thank Fate for its aid, however severe. But that is past, my sweet heart—we are one—and Divine Love is our guide; for who can love with a heart purified from the sense and self of mortality are in accord with the divinity—the love that never dies and leads to immortality—no more death—no more parting!"

After winning a scholarship to Oxford a student at Asheville, N. C. committed suicide. Cause: over-study, due to the cramming system. A dull LIVE boy is better than a smart DEAD one. Many school children have gone to early graves on account of this cramming system in our schools, while parents have been either too supine, too ignorant or too vain of their children to see the death trap in this rush after medals or honors.

Every good wish is a prayer; and one of the best is to invite guidance by a pure thought for that on which understanding is desired, the right impulse to act, or the needed feeling of sympathy or charity to engender the proper spirit for the undertaking—to be attuned to the key that harmonizes with its cause; for when the heart is right, all the rest will be smooth sailing.

It is not only necessary to know how to go forward but also how to prevent going backward. Many know when they are doing right, but not always when they are doing wrong. Not to do is as important to know as to do.

Caste only counts when supported by right principles.

TRIPPLE CONSCIOUSNESS.

Inspiration is a form of consciousness that has its specific uses and merits. Clairvoyance is another. Some mediums are gifted with both, but acting distinctly; while others may bring both into requisition conjointly and enjoy a sort of double consciousness in their exercise—i. e., thinking and seeing in one impulse. But it is left to those who can think, see and feel combinedly to enjoy a tripple consciousness.

This may be termed spiritual illumination inasmuch as it requires at least three spirits to perform—one for each phase of mediumship when specific work lies before, such as illustrating a cause by the way of an effect.

But as they reach positivity or independent action, they may be self-suggested, and by practice become an important factor in medial operations.

They combine naturally as they attain the aforementioned state, and act in concert as a rule. But as their material agencies—brain, liver and heart—may be ill or exhausted they are subject to rest—often one or more or all three, when mediumship ceases until their aids are restored to their normal condition.

Sleep, balmy sleep, Nature's sweet restorer, however, permits the physical appendage to draw from life its needed vitality for continued activity, and the gifts of the spirit renew their operation.

For the all-day worker the early morning hour is the most propitious for such illumination, though the majority obtain them during the night. But then there has either been sufficient vitality left in these medial organs to draw from or they have not been specially exercised independent of their spiritual partner.

Brain exercise as in computation, is very exhausting and makes inspiration dull. Heart exercise, as in worry, is the same and blunts the sympathetic forces—destroys the keenness of love's sensibility. Liver troubles, due to biliousness or angry emotions, either temporarily darkens clairvoyance or distorts its images.

Those passages in novels that touch the soul with fire or a living imagination are written under this tripple consciousness or depicted from such visions as presented in today's leader.

But the real study of Spiritualism is the study of mediumship; and who takes up that to the extent that he or she is personally gifted with it, will have an inexhaustible fountain to draw from—accompanied by inspiration, instructive visions and sensations or joys equal to actual experiences.

PERSONALS.

Reader—Yes, one can be obsessed by a mortal, but if a medium, you can during the time elicit his intentions therefor. When the influence is felt hold a seance with him just as you would with a spirit; and if an automatic writer all the better. Hypnotism is the trance form which controls the subject absolutely, but the ordinary thought obsession is as good for the one as it is for the other, and sometimes worse for the obsessor if his subject be a medium.

X—THE SUNFLOWER has no time to stop for controversy. Too much truth goes to waste during the interval.

Mrs. Hess, Allegheny, Pa.—Farmer Riley's address to our knowledge is Marcellus, Mich.

Home is love's palace, but however beautiful a place it may be, if a man revels in the animal of his nature he cannot appreciate it. And when a man is tired of thinking or laboring he wants love as a stimulant. Home is the place to seek it. But when vitiated by an impure atmosphere or discord, love is ushered into space. Where there is no response to the heart's demands there is no home. Make home a palace of love, and heaven is on earth.

He who strives to make himself square with the world always has the well-wishes of appreciative souls and in like proportion as he is generous or charitable Nature inspires with confidence that nothing is lost by the venture.

Who, even though by accident, is instrumental in pleasing another, reaps the reward of the happy vibrations emanating from its source.

If I am doing right in spirit or soul what has the world to do with me?

Many a well-meaning, honest, upright soul has asked itself that question. If not in these words, at least in the spirit or principle thereof.

Of course, the counter query as to what is right, absolutely considered will always arise to meet the questioner, if disposed to argue the point.

But what is right in spirit may not always be considered right in matter—notably in religious affairs. Many have been ostracised or condemned for asserting that right.

Aye, many have been burned at the stake. But that is passed, tho' the faggot of uncharity still burns as brightly as ever, and the Torquemadas of modern times ascend their pedestals to gloat in fiendish glee over their victims—the poor unfortunates who have more heart than worldly presumption, more good nature than cultured prejudice or conventionality, and who thereby expose themselves to the camera of the unsympathetic gossip.

But as Nature's heart pulsates in sympathy with natural hearts their intuitive sensibility inspires them with confidence—a tender feeling of resignation to the mother heart of all life, and they care not—sense not the unspiritual shafts directed at them and thus leave their judges to enjoy what to them may be a momentary heaven, though an unsatisfactory one in the long run.

Without charity all is naught, 'tis said. Charity is one of the soul's sweetest melodies, and who can sing it as a time-keeper in his march through life will never feel the stings of its discordant vibrations—unkindly thoughts or feelings.

And, oh, the sweetness of its reciprocal sensation, as it returns to the fountain heart from whence it was impelled! Charity, the white-robed angel of the mortal spheres—were there but millions afloat to ob- sess humanity in place of those dark ones known as envy, hate, uncharity and resentment! What a sunlight would illumine the mental horizon of suffering humanity! What a balm would touch the hearts of all! What a taste of sweetest joy would soothe the ruffled emotions of the care-worn, the dejected and the soul hungry!

But, weep not, gentle spirit! If thou art right with thy God, Nature is thy friend! Keep thy heart pure from unloving thoughts, and all will be sunshine in thy path!

The sweetest obsession to have is one invited by sending out kindly thoughts and attracting like spirits. The same may be known by a feeling of joy or happiness filling the soul. First attempts may fail, but practice makes perfect.

Knock at the heart's door for love's admittance.

True benevolence asks no credit.

Who is strictly honest can afford to be independent.

Selfish love is always jealous.

Some think themselves newswy when they only uncharitable.

Thoughts may be things, but the feeling sent along with a thought, qualifies it.

Looking wise doesn't invite inspiration.

As well accuse a blind man of peeping as established virtue of impropriety.

Suggestion of wrong is often worse than the real thing.

Some live in a world for themselves with spirits as their associates.

As hate reflects back, so does love when sent out.

To think or be inspired with a thought, and see and feel it in one impulse, is spiritual illumination.

Neither surgery nor drugs can heal a wounded heart.

Hardest to believe is that which we don't wish to be true.

Doubt made dubious, faith hopeful, and certitude free.

Who deceives often become a victim to his own deception.

A man may be deprived of all his world's goods and not murmur, but the strongest may break down when robbed of his heart's affection.

When a man feels happy he is everybody's friend.

Tastes that do not comport with ones principles amount to nothing.

Dreaming is an open avenue to the soul of things.

If you cannot send us a subscriber send us some names and addresses of Spiritualists to whom we may send sample copies of THE SUNFLOWER.

† DR. E. D. BABBITT. †

A postal from Mr. M. G. Youmans of Cincinnati informs us that Dr. E. D. Babbitt passed to spirit life at his residence, 62 E. Ave., Rochester, N. Y., on June 28th.

Dr. Babbitt is perhaps one of the most widely known Spiritualists in our ranks. But he was a specialist—having made the effect of light and color on the human entity his life's study, and succeeded in erecting a school for its perpetuation.

As an individual Dr. Babbitt was a good man—easy going, pleasant, congenial and pure minded. Without opponents he passed through life unscathed and left no mark behind which will cause him regret. He may continue his destiny in peace.

To know the right of existence without its purport is a period of discontent in man's transition to the spiritual state.

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I am very truly,  
HENRY P. ARCHER,  
Supt. City Public Schools.

ADDRESS

A. F. MELCHERS, Lily Dale, N. Y.



## LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sunday, Sept. 3d, 1905.

One more week, and the City of Light Assembly will have convened for a 7 week's feast of the spiritual nature in man. Friday, July 14 is the opening day, and if the weather permits, it will be a glorious one for the exterior man as well as the interior. All is in readiness, and all sojourners in this direction will be welcome.

Hail to the opening day!  
Come to our festival of song and prayer—  
Of music sweet; communion with the spirit gods  
Who made it possible that we enjoy this day!

### NOTICE.

Notice to those having Library Books, please return them to the Librarian and give time to get the library in good condition before the assembly begins.

EMILY W. TILLINGHAST,  
Librarian.

Park sofas have already been placed in shady nooks about the grounds, and all may find rest and comfort dreaming of that which is to come.

The meat market will open in a few days.

A. Campbell has returned to his home at Atlantic City.

Mrs. Maggie Turner has returned from a trip to Little Valley.

R. M. Burger of New York City is stopping with Mr. and Mrs. Hastings.

Cleon B. Nichols has arrived and will probably spend the summer here.

The Pagoda is being painted and put into shape for the summer work.

Mr. Allen of the Jamestown Post, with his family, spent a day on the grounds.

Mr. Glenn and family, of Newark, Ohio, are occupying their cottage on North street.

Mrs. L. L. Hinman of Friendship, N. Y., will have charge of the ticket office.

The Bartlett family, to which Auntie Purple belongs, held its reunion on the grounds Saturday, July 1.

Flossie Griswold has returned from a visit to her grandparents in Warren.

A picnic party of about fifty from Frewsburg, N. Y., spent a day on the grounds and took dinner at the Leolyn.

Mrs. C. M. Parks of East Randolph, N. Y., has rented the Fuller Bakery and will have a complete supply of baked goods.

Mrs. Tillinghast has arrived and is preparing the Library for the summer work. All who have books are requested to return them immediately.

Joe Robbins, the barber, has arrived and will open the shop immediately. He has rented the Carroll cottage on South street for the season.

Mrs. Jennie Barber of New York, Mrs. O. F. Chase of Jamestown and Mrs. Buel of Fredonia have been visiting May Huntington the past week.

Miss Keenan has opened her cottage with a full line of dry-goods, notions and all wearing apparel for ladies and gentlemen. Prof. Keenan and family will also be at the Dale during the assembly.

Our ball team has arranged for two games July 4th on the Lily Dale grounds. There will also be a dance in the evening at the Shady Side Park Pavilion. M. Dalrymple is in charge. He has held several very pleasant and successful parties there recently.

Among the visitors are Captain Martin of Buffalo, Miss Josephine Bates, George Forbes, J. DeMilt, B. F. Morris, W. Bentley, Mrs. Sully, Mrs. McCormick and party from Bradford, Pa., Elmer Josslyn, Lynn Nutting, A. Kirchner, Mrs. S. J. Walker, Mrs. Fasting and two daughters, F. E. Evstaphieve, Mrs. Hyle and Mrs. Bartram of Allegheny, Mr. Baldwin of Erie.

John Pflieger has arrived for the season.

Mary J. Ramsdell has arrived for the season.

Mr. and Mrs. A. Normann have arrived for the season.

Mrs. Dederick has bought the Gaston cottage on Cleveland Ave.

The White Restaurant opened Saturday evening, July 1. They have all the arrangements to take care of a crowd this summer.

People cannot be too careful with oily cloths in this season of cleaning. A case of spontaneous combustion developed within an hour in the Pagoda a few days ago, and had it not been discovered accidentally the building would doubtless have been destroyed. A cloth laying on the counter ignited from no known cause. There was not a match in the building.

### CONFERENCE.

The next Sunday conference meeting will be held at Forest Temple, 3 o'clock in the afternoon—provided it does not rain. Should this be the case the meeting will be held at Library Hall at 8 in the evening. Subject to be discussed is: "Inharmonony—Its causes and effects; and a hopeful Remedy."

### PROGRAM

Of the City of Light Assembly at Lily Dale, N. Y.  
July 14 to Sept. 3, 1905.

JOHN T. LILLIE, Chairman.

### JULY.

- 14—Carrie E. S. Twing.
- 15—Margaret St. Omer Briggs.
- 16—PIONEER DAY—Mrs. C. Fannie Allyn, Carrie E. S. Twing.
- 17—Conference.
- 18—Margaret St. Omer Briggs.
- 19—Mrs. C. Fannie Allyn.
- 20—Margaret St. Omer Briggs.
- 21—Cora L. V. Richmond.
- 22—Mrs. C. Fannie Allyn.
- 23—Mrs. Richmond, J. Clegg Wright.
- 24—Conference.
- 25—Mrs. Richmond.
- 26—J. Clegg Wright.
- 27—Susie C. Clark.
- 28—J. Clegg Wright.
- 29—Susie C. Clark.
- 30—Thomas McClary.
- 31—Conference.

### AUGUST.

- 1—Thos. McClary.
- 2—M. B. Little.
- 3—Susie C. Clark.
- 4—Laura G. Fixen.
- 5—
- 6—Mrs. R. S. Lillie.
- 7—Conference.
- 8—
- 9—W. J. Colville.
- 10—
- 11—W. J. Colville.
- 12—
- 13—PEACE DAY—W. J. Colville.
- 14—Conference.
- 15—Wilson Fritch.
- 16—WOMAN'S DAY—Susan B. Anthony, Rev. Anna Shaw.
- 17—Wilson Fritch.
- 18—Anna Shaw.
- 19—
- 20—Anna Shaw, Wilson Fritch.
- 21—Conference.
- 22—Mrs. R. S. Lillie, John W. Ring.
- 23—
- 24—NEW YORK STATE DAY—H. W. Richardson, Carrie E. S. Twing.
- 25—LYCEUM DAY—John W. Ring.
- 26—Geo. E. Littlefield.
- 27—Geo. E. Littlefield.
- 28—Conference.
- 29—Mrs. R. S. Lillie.
- 30—B. F. Austin.
- 31—Carrie E. S. Twing.

### SEPTEMBER.

- 1—B. F. Austin.
- 2—Lotta P. Cheney.
- 3—B. F. Austin.

### TEST MEDIUMS.

Margaret St. Omer Briggs, July 14th, two weeks.  
Georgia Gladys Cooley, July 30th to August 16th.

Margaret Gaule-Reidinger, August 18 to close of session.

Classes will be conducted by Cora L. V. Richmond, J. Clegg Wright, W. J. Colville, and we hope to have several others.

### Excursion to Niagara Falls.

On July 14 the D. A. V. & P. R. R., will run a special train excursion to Buffalo and Niagara Falls. Train will leave Lily Dale at 8:17 A. M., Central Time. Rate \$1.50 for the round trip. Returning special train leaves Niagara Falls at 6:45 P. M., Eastern Time, Buffalo 6:35 P. M., Central Time.

THE SUNFLOWER, \$1.00 a year.

Very low rate excursion to the Atlantic sea coast, July 20, over the D. A. V. & P. R. R. Tickets good twelve days. Apply to agents for particulars or see another column in this paper.

223-2t.

The true philosophy of antipathy is not that our opponent has some impurity in him which affects us disagreeably, but that he has too much of the same evil we have. Two discords oppose each other, as two virtues attract one another.

Love-sickness is a diseased love—produced by having unspiritual thoughts in connection with it.

## LILY DALE ADVERTISEMENTS.

### Large Room Wanted.

A large room that will seat 50 to 60 people in which to hold my classes and private lectures. Give price and location.

W. M. LOCKWOOD,  
570 Main St., Buffalo, N. Y.

### MRS. L. EVELYN BARR.

Trumpet and Trance Medium  
Will again occupy the Campbell Brother's Cottage, where she will give readings daily.  
Trumpet Readings are given in the Light.

### John Pflieger

Pond Cottage, Near Auditorium.  
Spiritual Healer and Lecturer.  
Celestial and Horary Astrologer.

## FOR RENT.

Mrs. Hud's Cottage on Melrose Park, second cottage from the entrance. Fully furnished, ready for use. One of the finest cottages and locations on the ground. Apply to

Mary E. Hardenburg,  
LILY DALE, N. Y.

### Two Cottages For Sale.

Centrally located on grounds. Cheap. \$200 and \$325. For particulars and terms address 930 N. Main St., Jamestown, N. Y. 208tr

### SKIDMORE COTTAGE FOR SALE.

To close the estate of the late T. J. Skidmore, the Skidmore Cottage on Cottage Row, Lily Dale, will be sold at a very reasonable price. The cottage is well built, hard wood finish, lathed and plastered, has carpets on all floors, and some very nice furniture, including piano, fine sideboard, roll-top desk, heating and cook stoves, etc.  
Address, W. H. BACH, Lily Dale, N. Y.

## Laura E. Conklin

The renowned medium of New York, will give  
**SITTINGS DAILY**  
from 10 a. m. to 4 p. m. Gives Names of Sitters, also of those passed away.  
28 SOUTH STREET, Next to Sunflower Office.

## FOR RENT.

Good Rooms  
Near Auditorium.  
Lizzie Turner, Lily Dale, N. Y.

### COTTAGE FOR SALE.

Furnished or unfurnished. One of the finest locations on the grounds facing the park, two minutes walk from the Auditorium, across the street from the Maplewood Hotel. Ten rooms, halls, closets; draws and cupboards built in the walls, has furnace, and acetylene gas plant, with all connections. Three large verandas. Good, dry cellar. Terms, part cash, balance easy terms.  
Address Mrs. M. M. JONES, Lily Dale, N. Y.

### Mrs. Purple's Cottage For Sale.

I wish to sell my cottage across the street from the grocery store and South Park Hotel. Fully furnished and has always been rented. Has large veranda. Two minutes walk to the auditorium. For terms and full particulars address, Mrs. M. B. PURPLE, Lily Dale, N. Y.

### DE WITT C. HOUGH

Son of the late Mrs. Stoddard Gray, will hold Seances for  
**Full Form Materializations**  
Sunday, Tuesday and Friday Evenings at 8 o'clock. 24 South Street, next to The Sunflower Office.

### Rooms and Cottages For Rent and Sale.

Anyone desiring cottages or rooms, for rent or sale, can get full information by addressing, enclosing stamp, or calling on  
SELLIE WARREN, 5 North St., Lily Dale, N. Y. 215

### SUMMER HOME FOR SALE.

A beautiful summer home, on the banks of the Middle Cassadaga Lake, forty rods south of the entrance to the camp grounds, will be sold on reasonable terms. No finer location for a summer home could be found. For particulars address  
B. F. HASTINGS, Lily Dale, N. Y. 215

## PIERRE L. O. A. KEELER,

A Writing Medium for 25 Years.  
Readings by Mail, \$1 and 3 Stamps  
Permanent Address,  
LILY DALE, N. Y.

## THE LEOLYN.



THE LEOLYN SITTING ROOM.

A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

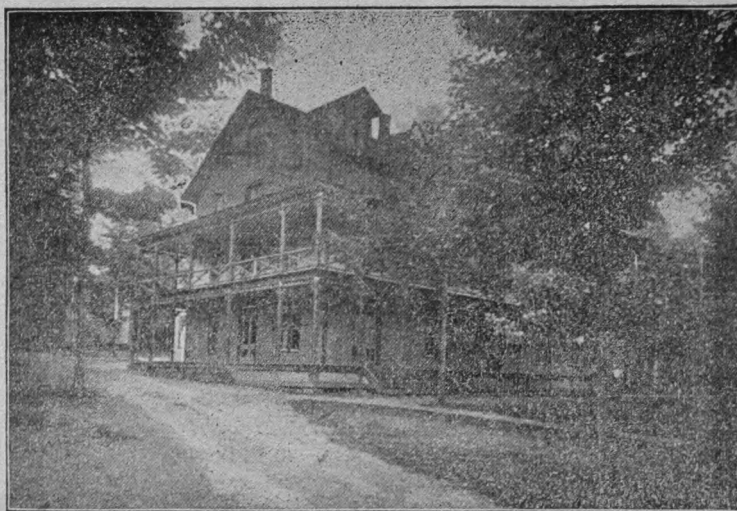
Write for illustrated booklet.

### FOR RATES/ADDRESS

A. C. WHITE, Manager,

Lily Dale, N. Y.

## THE MAPLEWOOD.



The Maplewood, the Association Hotel, will be conducted on a liberal plan, at \$1.50 to \$2.00 per day, with special rates by the week. The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. The table will be supplied with all the staples and delicacies of the season.

For rates, reservation of rooms, or other information, address,  
A. C. WHITE, - - - - - Lily Dale, N. Y.

## Jackson Cottage

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and Renovated

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**GOOD HOME COOKING**

Cooked Meats, etc.  
Furnished to Campers at the Kitchen Door, from 5 cents up

We thank all for past patronage and announce that we are better prepared than ever before to cater to the comfort of our guests.

A. H. JACKSON, Prop., 11 Third Street, LILY DALE, N. Y.

## The White Restaurant and Bakery

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day.

Ice Cream, Ice Cream Soda, Grape Juice, Summer

Drinks, Candy and Cigars.

**Good Meals, Cool Dining Room, Prompt Service.**



## The South Park House

J. H. CHAMPLIN Prop.

NEAR THE AUDITORIUM.

Large Veranda,  
Cool Dining Room,  
Bath Free to Guests.

RATES:—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00; Single Meals, 25 to 40 Cents.

**LIVERY AND DRAY.** I wish to announce that I have secured a fine line of rigs, and will be prepared to supply the demand for the summer. The Association Dray will meet every train.  
C. D. GREENAMYER, - - - - - Lily Dale, N. Y.



# METAPHYSICAL.

Conducted by EVIE P. BACH.

## WHY THE VIOLETS ARE BLUE.

When the sky was made in the first great days,  
And they fitted the corners so true.  
There were bits and tags and snips and rags  
In the cuttings that just fell thru;  
They were fresh from heaven, and dainty bright,  
And oh! but the bits were blue,  
So they just took root in the earth that night,  
And thus 'twas the violets grew.

## SEARCHING FOR THE TRUTH.

BY MRS. MILTON RATHBUN.

The truth is hard to find, as all seekers after it can testify. To determine its quality is a problem which has puzzled and mystified generations of wise men and philosophers.

What seems the genuine to one falls short of the estimate of another; so continues the quest and determination, until a discouraging multitude of data and alleged facts confronts the earnest seeker, who discovers that he must use his own reason, and carry his own scales to weigh and measure to, arriving at conclusions which will meet the approbation of his own judgement, and satisfy the demands of his own conscience.

In the wide fields of research much has been accomplished; and the truth seeker should be able to fairly accord credit due to the efforts of those who have given largely of their time and money to place before the world the results of their study, investigation and applied methods of information and illustration.

In secular affairs we are often content to accept for fact or truth that which has been so proven to others. In the religious spheres, however, we do not feel safe in trusting to the theories of our instructors, even when said theories are based upon what appears a sound basis, with convincing support in the line of experience, data, etc.

We are imbued with the sense of importance—these of importative duty to know the truth and accept nothing which will not stand crucial tests.

The great question "If a man die shall he live again?" comes forward at every turn in our road of inquiry, and investigation.

Until Modern Spiritualism rapped at our doors more than half a century ago, there had never been a direct answer to this question, which could be substantiated by proof absolute, and impregnable. Now that we can assure ourselves of the truth of life continued beyond the gateway named death, by actual communion with those who have "solved the mystery," how joyfully and gratefully should we continue our investigation in the realm of truth.

If we are to visit a foreign country, we are wise if we learn all possible of the manners, life and environment of the inhabitants of that country, in order that our sojourn among them may be of profit and pleasure. It is equally, yea vastly more important while we are so journeers of the earth plane that we inform ourselves of the world toward which we are all hastening, knowing not the day nor the hour of our transition.

We should be deemed criminally foolish if we ignored the facilities offered to learn of Japan or Russia were we about to embark for either of these countries, now so conspicuously in the eyes of the whole world more so are we foolish if we fail to listen to the words of information, wisdom and guidance from the world of spirit ever ready for utterance—ever waiting for the open door to our hearts.

Spiritualism offers the only salvation to the spiritual problems, and brings in her hands answers to centuries of agonizing prayers which the church has failed to answer.

Only by dogmatism does theology hold its followers. When inquiry arises, and the honest mind longs for satisfying evidence of the future beyond death, the ministers of theology will condemn the "unrest of

mind," prescribe continual prayer, and silence by Bible quotations, the healthy aspirations after knowledge concerning the life eternal.

As we are learning by slow degrees to meet the trying inquiry of childhood with intelligent discretion and, so far as possible, satisfying these demands upon our superior knowledge, so should the clergy learn to wisely lead their charges in the pathway of investigation, rather than extinguish the flame of earnest desire for the truth.

In our investigations of spirit life, we meet with discouragements, it is true;—but these are far more than offset by the positive proofs of spirit return and communication, which every honest truth seeker is bound to find, more or less often, according to the fulfilment of the law of conditions.

Dear reader, when you and I have found a truth which cannot be gained, let us ever treasure that truth—as "the pearl of great price."

Let us continue firm and unshaken in our stand as to the beauty and value of our philosophy—the merit, usefulness and necessity of our phenomena.

Too often we become self-satisfied forgetting that the masses are still calling for the unfoldment of truth in their own souls.

We are sinfully lazy, and leave the onerous duties, and heavy burdens to be borne by the few, forgetting that our duties and our share of the burdens cannot be borne for us by others, however gladly they may assume to relieve us of responsibility we must each do our own work in our own way.

Therefore let us awake to our privileged responsibilities, and no longer shirk our plain duty. Let us begin anew our quest for truth.

When we cross the "shining river," may the pearls which we shall have gained reflect the purity in our lives, the honesty of purpose by which we shall have been actuated, and the love borne by us for humanity, which is greater than all.

## Another Clergyman sees a Gleam of Light.

Rev. Cropsey, pastor of St. Andrews Episcopal Church of Rochester, N. Y., is under a cloud for heresy. He has served at St. Andrews for 25 years, and has taken high rank for his sermons and literary work. He has been preaching a series of sermons which were radical and bold. He went so far as to deny the divinity of Christ. The clergy were startled and the laity followed in the cry.

One of his utterances is reputed: "In the light of scientific research the founder of Christianity, Jesus, the son of Joseph, no longer stands apart from the common destiny of man in life and death, but he is in all things as we are—born as we are born, dying as we die."

What rank heresy for an Episcopal minister! He was haled before a Church Court, and instead of placating his judges he defied them by saying: "I do not retract my words on the birth of Christ. My position is plain." Quite plain! And it is also quite plain that this freethinking pastor is too strong and popular to be removed or gagged.

What a farce a trial for "heresy" is! Oh, for the times when things were real, and not a sham and mockery!

A few generations ago the charge of heresy meant blight and ruin in society, financially. In this world of torture, and the torture of hell in the next. Then there was power behind the minister, and he well knew how to draw it out and apply it.

Torture, fagots, dungeons, excommunication, which turned friends and even children against condemned parents, were for the heretic. Now a mild rebuke—and the ministers heartily wish they also dare express their convictions and not fear the withdrawal of their bread and butter.

HUDSON TUTTLE,  
Editor-at-large, N. S. A.

Universal love is the causal principle acting—love freed from sense and self.

## LEVEL OF CIVILIZATION.

In All Nations Parallel With That of Womanhood.

It seems to me that the honest objection of most people to woman suffrage is that it would not be good for the world; it would not be good for the race; it would not be good for mothers.

We know that in all nations the level of civilization is always parallel with the level of womanhood; that no matter how intelligent and free and strong American men are, if they had Hottentot wives or even Turkish wives, they would not have as fine children. The development of the woman is necessary to the birth of strong brains.

America today is going forward to a world position such as no nation has ever had, and we need bigger brains. We need the power to see things as a whole to get the entire drift of affairs. Everywhere in government people fall for lack of breadth of mind, the power to balance all the considerations, to see far ahead and all around. We shall need it more and more as our range of power increases.

At present half of our citizens, the mothers of the country, the people who do more to build brains than anybody else, occupy their minds all their lives long with their small private affairs. They do not spend time thinking and caring about large affairs. They do not participate in matters of public interest, and they can neither bear nor rear as broad minded, as public spirited, as able children, as if they were able themselves. It takes strong, wise, able women to make strong, wise, able men.

Now, if women have the right of suffrage and think about public affairs, feel the responsibility of them, give their minds to them, turn their consciences on them, it will give us a breed of people better able to take the large place of which I have spoken, having the larger honesty—not the small man to man honesty, but the public honesty that is so bitterly needed everywhere and for lack of which Russia is going to pieces.

I believe that will come to the human race much sooner than otherwise by allowing the women to share the responsibility of government, to exercise their minds and their consciences on the duties they owe to their cities, to the states, to the country and to the whole world.

CHARLOTTE PERKINS GILMAN.

## WOMAN SUFFRAGE ASSURED

It Is the Logical Outcome of All Christian Civilization.

All the arguments, if they can be called arguments, in opposition to the extension of the elective franchise to women have been arguments based upon expediency only. Now, an argument of expediency is the argument of tyranny always, because it is based upon the suggestion that persons who have the power may deem it expedient or inexpedient, according to their sweet notions, whether they shall extend any power to others or not.

Woman suffrage is the inevitable result of the logic of the situation of modern society. It must come. We cannot stop it. If universal suffrage is a mistake that mistake was made ages ago, because if women are not to have all the rights which the logic of the situation gives to them then we ought to have kept women in subjection. Women ought to have been kept in the situation in which they were placed by the old English common law, which we have been accustomed to boast of so much, but when we opened the door we opened it to all this growth, all this progress and all this improvement, and we have brought society to this one point now where nothing is lacking for the complete enfranchisement of women except the ballot.

The despot who first yielded an inch of power gave up the field. That power could never be recalled. Reforms do not go backward. Everything goes forward. We are simply standing in our own light, certainly in the light of the best interests of the state, when we stand in the way of this forward movement, and I say that we ought to get out of the way and permit this movement to go on and not to resist further this claim for enlargement, for improvement, which the women demand and which every man, I believe, will admit that the near future will bring.

HON. C. Z. LINCOLN,  
Formerly Legal Adviser to the Governor of New York State.

## Astronomical.

To explain terrestrial magnetism three hypotheses have been offered, viz: 1 The crust of the earth—probably soon after solidification—has become a permanent magnet thru the circulation of electric currents, the latter possibly generated by heat. 2 The earth, acting like a self-exciting dynamo, has by its rotation gradually accumulated a magnetic field. 3 The sun is a great electric generator for the whole solar system, and each of the planets is a distributing station for the energy produced.

## D. A. V. & P. R. R.

(Central Standard Time.)  
One hour slower than Eastern Time.

No. 1	No. 3	IN EFFECT MAY 14, 1905.	No. 2	No. 4
a. m. p. m.			a. m. p. m.	
7:05	4:45	Lv. Dunkirk	9:25	6:00
7:15	4:55	Ar. Fredonia	9:37	6:09
7:19	4:59	Lv. Leona	9:43	6:15
7:39	5:19	Lv. Lily Dale	9:53	6:25
7:43	5:27	Ar. Cassadaga	9:59	6:31
7:51	5:34	Lv. Moons	10:05	6:37
8:00	5:43	Ar. Sinclairville	10:11	6:43
8:08	5:51	Lv. Gerry	10:17	6:49
8:19	6:01	Lv. Falconer	10:23	6:55
8:45	6:30	Ar. Jamestown	10:29	7:01
7:45	5:30	Lv. Jamestown	10:35	7:07
8:25	6:06	Lv. Falconer Junction	10:41	7:13
10:40	8:20	Ar. Warren	10:47	7:19
		Lv. Titusville	10:53	7:25
a. m. p. m.			a. m. p. m.	

## SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk 10:30.  
Leave Dunkirk 4:45 p. m., Lily Dale, 5:15, Falconer, 6:01 p. m.; arrive Titusville 8:20 p. m.

## SPECIAL SUNDAY TRAINS.

July 2 to September 10, Dunkirk 9:15 a. m., Lily Dale, 9:50, arriving at Falconer 10:32 a. m., Returning, Leave Falconer, 5:40 p. m., Lily Dale, 6:15, arriving at Dunkirk 6:55 p. m.  
July 16 to September 3, Dunkirk 1:00 p. m., Lily Dale, 1:34, arriving at Falconer 2:45 p. m., Falconer, 11:00 a. m., Lily Dale 11:35, arriving at Dunkirk 12:01 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. R. trains at Dunkirk, Falconer, Warren and Irvineton. 92-lyr

## VOICES OF THE MORNING.

POEMS BY

BELLE BUSH.

One critic says: This is a book of true poetry—subjects varied, styles philosophic, sentimental, lyrical and descriptive.

Another says: They show sympathetic feeling for nature and humanity, written with technical skill and freedom of expression beyond the common.

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And College of Fine Forces.

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TWO  
CENT  
STAMPS

Lock of Hair, Age, Sex, Name, and the Leading Symptom, and your disease will be diagnosed FREE by Spirit Power.

Mrs. Dr. Dobson-Barker,

230 N. 6 St., San Jose, Cal.

761 Golden Gate Ave., S. F., Jan. 19, 1905.  
My Dear Mrs. Dr. Dobson-Barker: I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely,  
Addie Johnson.

## WOULD HAVE BEEN DEAD.

Portland, Iowa Co., Michigan, Aug. 14, 1902  
Dear Friend and Doctor—Mrs. Howard wanted me to write and tell you how thankful she is for what you did for her. She said she had tried nine or ten doctors and none of them helped her. She said she WOULD HAVE BEEN DEAD if it hadn't been for Mrs. Dr. Dobson-Barker. She gave up and thought there was no help for her, and was a sight to see. We didn't think there was any help for her, as she tried everything she could hear of, but nothing or no one did her any good but you. May God bless you and your band is her prayer.  
Gratefully yours,  
MRS. A. G. BARNARD.

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HOWARD STANLEY STARBUCK

Would like to reach his friends, and especially Kate. He expected to make a home for her, but he was called away before his expectations were realized.

He wishes she would look up the old family Bible, and open it about the center, where she will find something to her advantage. Tell them mother and father are both here, and send their blessing. I see the old book, and see a folded paper, which was put in the Bible for safe-keeping, and which is a deed or some legal paper, which means a great deal to the one it belongs to. It has been lost a long time, because the old Bible was put away, and has been forgotten.

The finding of this paper means independence for the balance of the stay in this world.

BRUCE DAVIDSON

Was a soldier and lost his life in the performance of duty as a scout. He was shot from ambush, and fell into a morass or swamp. His body was not recovered, and friends waited in vain many months to hear from him. He takes this method to let them know what became of his body—for of course they know he is not dead, only gone to another and fairer land, and can send them a message from there just as readily and easily as though he were only a few miles away. Keep the old home if possible, and tell Lotta I can never forget her kindness to the poor homesick boy, who had not where to lay his head. Sometimes "Old Jeff" the dog knows I am there, and if you watch him, you will see his expression of joy at seeing me, though I am invisible to your eyes. This spirit was a soldier in the Philippines, and though he never came home, he has found the way to send word to the folks at home. This is not the first time, neither will it be the last time he will send a message to them.

FRANK TOMPKINS

Wishes to reach his mother and tell her he is not dead, and his pain and suffering is over, and that he was gone ere the fire reached his body. Also tell Mary to cease mourning for me, and to open the windows and let in the sunlight. I cannot reach home for the rooms are so dark.

Do not let little Althea forget me, I will come again when the way is open.

Good-bye.

This spirit was the victim of a railroad accident, was buried under the wreck which was consumed by fire.

## How People Contract Disease

For the first year or two that a man studies medicine, says a young physician, he has every disease that he learns about. We had a man among us who thought that he was going to be paralyzed. He was as healthy as the next man, but that seemed to him to make the disease more insidious. Paralysis and nothing else was in his mind. One night when he had gone to bed, somewhat the worse for the evening's merriment, two of us went in and tacked his slippers to the floor. About six next morning we were startled by a blood-curdling yell from him. We went in and found him with his feet in his slippers, just as he had stepped from bed. "Look at my feet," he cried. "I can't move them; I cannot walk a step. It has come at last!"—London paper.

## Drug-Faith.

The influence of "faith" in medicine is both over-estimated and under-estimated, according to the type of mind considering it. Physicians are well aware that it can have little effect upon organic disease like cancer or tuberculosis, but in many nervous and largely imaginary disorders it may have great potency.

A Dublin druggist notes that the poorer classes of that city appraise medicines by their looks. They attach little importance to colorless mixtures, however good, but are made happy by a bottle of highly colored water made pungent by some herbal extract. And great is the effect if a muddy sediment is to be shaken up before taking in tablespoonful doses every four in water.

An obsessing thought may worry itself into a passion—passing from the head to the heart.

## AS TO RACE SUICIDE.

Who Was Greater, Frances Willard or the Humblest Mother?

In the eulogy of Frances E. Willard by Senator Beveridge on the occasion of the unveiling of the Illinois statue of her in Statuary hall at the nation's capital he says: "The mother of all mothers, the sister of all wives, to every child the lover, Frances E. Willard sacrificed her own life to the happiness of her sisters. For, after all, she knew that, with all her gifts and all the halo of her God sent mission, the humblest mother was yet greater far than she." Why should such an estimate of herself be imputed to Frances Willard? She was, above all, a Christian, and this is not a Christian idea. When Jesus answered the woman who blessed the mother who bore him he said, "Yea, rather, blessed are they that hear the word of God and keep it" (Luke II, 27-28). There is, then, something possible for womanhood more blessed than to be even the most exalted mother, for mere motherhood is a physical function, and such a function cannot be the highest achievement of a being endowed with intelligence and soul, whether woman or man. How clearly this would have appeared if the orator, instead of the name of Frances Willard, had used that of George Washington or Phillips Brooks, and said, "The humblest father was yet greater than he!"

Perhaps this extravagant praise of the "humblest mother" was given because the question of "race suicide" is now so much discussed. But if there is danger of race suicide at all it is not from a deficiency of that motherhood which is so humble that it aspires to little more than to bring children into the world and takes no thought of the conditions which surround them. Statistics show where the dangers lie when they tell such dreary facts as that one-half the children die before they attain the age of five years and that in the one city of New York alone 70,000 daily go to school unfed.

The noble understanding of Frances Willard, illumined by her great mother heart, apprehended and taught that the world needs a womanhood sufficiently elevated to be capable of rearing children in health and virtue, and to be possessed of the self respect to desire their share of political power to enable them to seek out and secure better conditions in which to rear their children than those that now prevail. She sought for mothers the boon of a voice in the laws in those words of hers chosen to be inscribed on the pedestal of her statue: "I charge you give them power to protect along life's treacherous highway those whom they have so loved." LAURA CLAY.

## WOMEN'S VOTES NEEDED.

Why Should They Be Classed With Criminals and Idiots?

Why should our mothers, wives and sisters be kept disfranchised the same as criminals, idiots, slaves and insane? I have often wondered how much longer this government will continue to practice this gross injustice toward the purest and best half of our citizens.

Our government today, with its civilization, is almost entirely masculine and wholly intellectual and therefore almost entirely destitute of affection and morality, and this immorality in every department of our government is due to the subversion of this feminine or moral factor of existence, and its suppression has necessarily ended in inequality, confusion and crime until it has permeated every condition of society from top to bottom. To have a perfect government, best society and the highest state of civilization justice and equality must be the foundation on which they are built. We must be not only intelligent, but we must love justice enough to recognize both these factors or principles equally and extend to them equal place, support and power.

There must be an equal proportion of men and women in our religious, political and social relations in order to attain that perfect peace and happiness that we as a Christian nation ought to enjoy. Just so long as we as a nation refuse to accept and incorporate these facts into our organic laws, just so long will our government be filled with war and every kind of lawlessness in every department of the nation. Just so sure as it takes the loving presence and companionship of woman to fill our homes with joy and happiness, just so sure we need her presence and assistance in every department of our government from president down to justice of the peace in order that we may attain to that high standard of Christian civilization which all good men and women so earnestly desire. G. T. SONGER.

## HOPE.

Hope, beautiful hope,  
Whose sweet vibrations relieve despair—  
Whispering thoughts that make our wishes seem realities;  
While every sound or note upon the ear  
Encourages to further waiting.  
And patience thus renewed.—M

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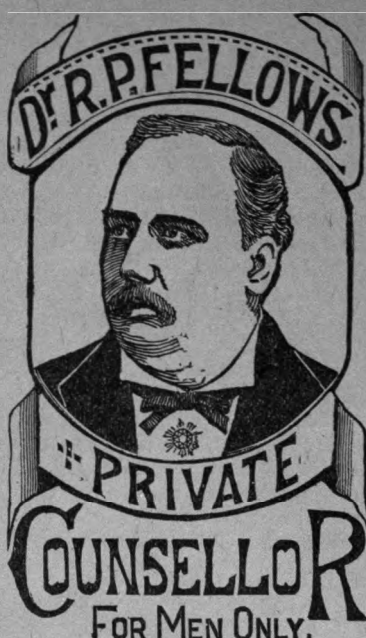
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## MISCELLANEOUS.

Morris Pratt Institute Association  
Constitution and By-Laws.

Although no special report has been made of the doings of the convention June 3, 1905, some most important legislation was transacted. Parts of the original constitution were amended and a complete set of by-laws adopted. This matter has been purposely postponed until there should be a membership large enough to be considered representative of the people whose voice shall regulate and carry on the school.

The most important amendment to the constitution relates to the date of the annual convention. It has been moved from the first Saturday in June, last year that was found to be unsatisfactory for many reasons. First, the work could not be done and members return to their homes before Sunday.

This also prevents speakers and workers attending the meeting, thus losing to the convention the very valuable assistance they might give. Secondly, it is too late for the students as many return to their homes earlier in the season who would gladly remain if it came near to the time of closing the school. It will now be held the third Tuesday in May, and the closing exercises of the school will follow in the same week on the finishing of the Association work. First year's exercises will probably be Wednesday and the graduating class Thursday. This makes it possible for those interested in the school to attend both the convention and closing of the school at the same time and still return home for Sunday.

## BY-LAWS

The by-laws adopted are as follows:—

## ORDER OF BUSINESS

## ARTICLE I

- 1st—Reading of minutes of last meeting
- 2nd—Reading of communications
- 3.—Reports of officers
- 4.—Report of Executive committee
- 5.—Report of other committees
- 6.—Business
- 7.—Election to fill vacancies of directors whose term expires.

## ARTICLE II

The Board of Directors shall consist of the President of the National Spiritualist Association of the United States of America, the Wisconsin State Spiritualist Association, and seven directors. The directors shall be elected annually after the passage of this law as follows, viz., three for three years, two for two years, and two for one year; and every year there after the vacancies caused by the out-going directors shall be filled by electing the same number for three years.

## ARTICLE III

It shall be the duty of the officers to report at each annual meeting as set forth in the following sections:—  
Sec. 1.—The President shall report the condition of the affairs of the Association, make suggestions for such improvements as he thinks are needed, and appoint an auditing committee which shall perform the duties usually devolving upon such committee.

Sec. 2.—The Secretary shall make a full and itemized report of all moneys received, and from whom, and when received; also shall make a full report of all indebtedness, of the financial standing of the Association and the number of members thereof.

Sec. 3.—The Treasurer shall make a full report of all funds received, disbursed and remaining in the Treasury.

Sec. 4.—The Financial Agent, or any one receiving money for the Association shall make a full report to the Secretary every quarter, or when requested by the President, giving a complete and itemized account of all money received together with names of donors.

## ARTICLE IV.

The Secretary shall send notices of the annual meeting to every voting member at least thirty days before the time of such meeting.

## ARTICLE V.

Seven members at least must be present in order that a meeting may transact business.

## ARTICLE VI.

These by-laws may be amended

at any regular meeting by a majority vote.

All the old directors immediately tendered their resignation from office on the adoption of these by-laws, and the election of the present Board; was in conformity with the foregoing constitution. The present Board consists of Pres. H. D. Barrett of the N. S. A., Tres. W. J. Erwood of the W. S. S. A. For three years, Moses Hull, John C. Bump, John D. Vail. For two years, Dr. Geo. B. Warner, C. L. Stewart. One year, A. J. Weaver, Wm. Rogers.

That gives two new directors next year, and the following year two. In three years, the old Board will give way to new officers, and so each year will install for a term of three years in pursuance of the by-laws.

## OFFICERS.

The officers are the same as last year. Pres.—Moses Hull, Vice.—J. C. Bump. Sec.—C. L. Stewart, Treas.—A. J. Weaver. There is little change in the duties of the officers—the only one noticeable being that our work has been outlined by the Association, and personally I have been relieved of some of the care and responsibility that has been assigned me since the beginning of the school. In addition to the work connected with the Secretary's office, I have acted as Financial Agent in the field, and had the care and oversight of the affairs of the house, which alone requires the attention of one person. My repeated resignation to that part of the work has at last been accepted, and I shall in the future confine myself to the financial interests of the Association. With the opening of the camp season I will start Eastward and where we have been assigned a day, I will endeavor to represent the work. Where no day has been given us, I shall hope to meet with sympathy and cooperation in this good work.

Catalogues will soon be ready for distribution. A delay in printing has caused us to be slow about sending them out. All persons wishing one will be furnished with it if they will send us their names. Constitutions and by-laws will soon be issued and can be had on application to either Moses Hull or myself.

Spiritualists this is your school. Its officers are your servants. Will you assist us in doing the work? I am ready now to go into the field for the year's work. And by a special vote of the Board of Directors, Mr. Hull has been released from some of his duties as teacher and has been granted permission to answer to calls and engagements which in his judgment will be beneficial to the M. P. I. Make an opening for us and let this be the most successful year since the opening of the school.

CLARA L. STEWART,  
Secretary.

## Wayside Jottings.

MATTIE E. HULL.

What shall I say of the trip over the Canadian Pacific route to St. Paul?

No language can give an adequate description of the scenic grandeur and loveliness one sees along this line of travel, during the forty hours ride thru the mountains.

The peaks on peaks of eternal snows, the towering glaciers, the Columbia and Kicking Horse Rivers which at times dance and foam falling at times over the rocks, making a descent of many feet,—(reminding one of a portion of "The Rapids" at Niagara Falls, then calm and majestic in their placidity, then rippling caressing the huge boulders that lie in their way, as tho they would give them an affectionate embrace before leaving them forever) all these fill the mind with a wonder-inspiring awe.

When the waters are calm, they are as clear as crystal, their pebbly bottom is clearly seen. Rock, tree, sky and the ever shifting glory of cloudland is faithfully mirrored in the glassy surface, presenting an effect that is bewildering.

Naturally, the emotions of the traveler are as varied as the scenes thru which he passes, if left to himself to follow his moods.

One cannot help being talkative, and exuberant in expression, when amid dancing waves, leaping waterfalls, and foamy cataracts; but when slowly ascending the winding road thru dark and weird-like canyons, rising by degrees until the cloud-capped mountains are in view, and

one by one their snowy sides are exposed like glistening ivory in the golden sun, one feels too deeply expressed in any outward sign, the wonder that bewilders and inspires continuous questioning.

We reached Laggan, the highest point on the Rockies, about sundown on the second day of our journey. This is "The Great Divide," sometimes called "The Backbone of the Continent." Here the waters separate, one stream flows on to the Pacific, the other to Hudson Bay.

The glory of a sunset sky on the summit, surpasses all cloud views. I have ever seen. In fact, it is said that the clouds at this point are so beautiful, that they are world-famous.

When we arose in the morning, we were whirling over the prairie lands of North Dakota.

The grand old mountains, the foaming waters, the dark canyons were behind us. Hour after hour, we rode over grounds as level as the top of a table.

After our experience of the past two days, it seemed monotonous enough. We, for the first time since we had left Seattle felt inclined to turn to our books which were stowed away in our grips. At this point in the journey, they were more interesting than anything else.

Our first objective point, on our homeward trip, was St. Paul. We arrived on time, and altho we were far from being "worn out," were glad when we went to bed at the Windsor house that night, that we were not sleep on wheels.

Friday we rested all day, and altho we were desirous of meeting the good people who had arranged our meetings in St. Paul and Minneapolis, we did not report until Saturday morning.

We felt we needed just about one day's comparative solitude to settle ourselves as the Dutchman said: "to find where we were at."

Soon after Mr. Hull left word at Mr. J. Whitwell's store that we had arrived, the good brother was in our rooms, and later his wife and faithful friend and co-worker; Mrs. Sauer.

We were cordially received by the sisters, and we enjoyed their little visit. In the evening, Mr. W. C. Edwards and wife came to see us and to express regrets that they had not known we were in town the day before. They wanted to entertain us; undoubtedly we would have enjoyed the day in their beautiful home, and we will consider it a "standing invitation" and take advantage of it, perhaps, when we pass that way again.

(To be Continued.)

## Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, June 25th, Lyman C. Howe and guides gave a very interesting talk on Religion, Geology and Spiritualism. At the evening discourse the guides took for consideration, "What good does Spiritualism do," and how to best utilize our faculties." They said, there is no new thought, except what has its basic foundation in Spiritualism—that there is nothing conceivable but what belongs to Spiritualism. The facts, philosophy and phenomena of Spiritualism demonstrated the truths of a continued life beyond this sphere of existence, and it has been elucidated by the best known thinkers, that Spiritualism is a truth and a fact in nature. The lecture was a most able one, and listened to with marked attention. This service closed the month's engagement of Mr. Howe with the First Spiritual Church Society. Mr. Howe is a veteran worker in the cause and an able exponent in its behalf.

I desire to say thru THE SUNFLOWER that Harmony Circle Society, 374 Conn st., Chas Hulbert, pres., closed its services Sunday eve June 25th, till Sept., but Mr. Stirling informs me and desires to notify readers of SUNFLOWER and others, that arrangements have been made with different mediums so that services will be held and a test medium will be present at Stirling Hall 374 Conn. st., each Sunday evening during the summer to carry on the work with interest of Spiritualism. Mrs. DeWolf, medium, Sunday eve., July 2nd, and Mrs. Staley for July 9th. Come and bring your friends and give the mediums encouragement as they seek to give the light and truths of spirit returns.

## Get a Copy

of the Lake Shore & Michigan Southern Ry's book, "Quiet Summer Retreats," from the ticket agent or A. J. Smith, G. P. A., Cleveland, O.—220-3t

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For this occasion the D. A. V. & P. R. R. will sell tickets to Denver and return, June 29 to July 4, inclusive, at very low rates. Ask nearest D. A. V. & P. R. R. agent for particulars. 220-3t

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Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.  
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Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.  
Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.  
Dr. J. S. Loucks, Stoneham, Mass.

Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.  
Dr. Jacob Swanson, 1723 Clinton, Minneapolis, Minn.

## LECTURERS.

Moses Hull, Whitewater, Wis. \*  
Hugh R. Moore, 120 W. 13th St., New York City.

Dr. W. M. Keeler, 1345 Roanoke, Washington, D. C.  
A. Normann, 2721 Elliott Ave., Minneapolis, Minn.  
Frank N. Foster, 91 Fitzhugh St., Grand Rapids, Mich.

## ASTROLOGERS.

N. H. Eddy, 99 Prospect Ave., Buffalo, N. Y.  
Captain Geo. W. Walrond, box 201, Denver, Colo.

Mrs. S. E. Pemberton, 407 Hancock St., Peoria, Ill.  
Frank McKinley, 1209 Marmion Ave., Toledo, O.  
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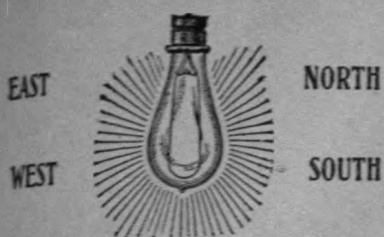
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This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, and speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

N. H. Eddy, Astrologer, will be

located at THE SUNFLOWER cottage,

Lily Dale, for the season of July

14th to Sept 4th.

Transitions—Mrs G F Leighton,

Haverhill, Mass.—H R Blackman,

New York.—J S Colgrove, Morencie,

Mich.—M Troll, Footville, O.—F

Andrus, Geneva, O.—Mrs S Delano,

Oxford, Mich.—Dr E D Babbitt,

Rochester, N. Y.

D. Feast of Baltimore writes that

the First Spiritual Church will close

for the summer to resume services

September or October with Dr.

J. M. Peebles; Mr. Bledsoe and wife

for Nov. or Dec., and Oscar A. Ed-

gerly for the balance of the season.

Virginie Barrett writes from

South Bend, Ind., that she has placed

two books in the South Bend Li-

brary; namely, "In a Path of Death"

and "A wanderer in Spirit Life."

Also one which the Indianapolis

community donated, namely, "Ethics

of Religion." She also requests those

who have books to donate to address

her, and she will send name of Li-

brary that will accept them. She

also considers it a good scheme for

generous individuals to send such Li-

braries a year's subscription to THE

SUNFLOWER. Her address is 333 W

Columbia ave., South Bend, Ind.

Prof. Payson Longley will spend

a few weeks in Boston, Mass. Mrs.

Mary T. Longley the secretary for

N. S. A. will speak at Onset, August

20th, Mrs. Congdon recording secre-

tary for the Temple League will

leave for the Pacific Coast. Mrs. M

J. Stephens is in San Francisco. Mr

and Mrs. P. L. O. A. Keeler have

returned from N. Y. City. They

will be in Lily Dale the first week in

July. Miss Maud Keeler is visiting

at Old Orchard, Maine for the sum-

mer. Mrs. Mary Keeler holds meet-

ings every Tuesday and Friday

evening at 1343 Roanoke st. Prof.

Zebly and June Silas Zebly will

teach a dancing class at White Sur-

phur Springs, Va.—E. R. Fielding,

Washington, D. C.

Frances A. Sheldon writes from

Spokane, Wash.: I have returned

from my visit to Colo. where I went

in April in search of health. With

the help of the angel world I am

fast gaining my usual strength. The

society has decided to establish a

table of literature with the hope of

growing to a library. Anyone de-

siring to let us have books on com-

munion we would be glad to cor-

respond with. Any donation will be

thankfully received. Address Fran-

ces A. Sheldon, Pastor First Spirit-

ual Society care Hotel Symons, or A.

B. Leonard, 1820 Buckeye ave.

J. W. Dennis of Buffalo writes:

THE SUNFLOWER for July 1st is just

at hand, and allow me to say that

after reading spiritual papers for

the last 50 years, I must say that

this last copy of THE SUNFLOWER

takes not only the cake, but the

whole bakery for style, beauty,

worth and good work. Glory Hal-

lelujah! Do so some more when the

occasion requires.

Gustav Thiese of Akron, O.

writes: Allow me a few words in

your valuable paper to tell your

dear readers that truth is still

on top and that a mighty power is

with the the greatest medium, Mrs.

J. DeBartholomew from Florida,

who will be at Lily Dale very soon.

We had for the 3rd time in three

years a trumpet seance, when the

spirits made records on the Edison

Phonograph, and so plain that you

are not able to tell the difference

from mortal voices. She is surely

the greatest trumpet medium, an honest and a true lady. I had many mediums at my house for the last 20 years I ought to know, which is the best. I have now about 20 records made by spirits, independent of all mortal help, except the machine and the power they take from the medium. Let all smart people come to me and I will reproduce the spirit voices, and some of other people in this city. Mark Edwards made one for his mother last year and she was overjoyed by her sons message and song. I feel as tho I were a millionaire in spiritual wealth, as I have what cannot be duplicated by fakes, for it takes the best medium and experience to record the loving messages from our dear ones direct from the spirit life.

## N. E. Spiritualists Campmeeting Association.

The 32d annual convocation of this association will be held at Lake Pleasant, Mass., from July 30 and continue 30 consecutive days.

Following is the

## PROGRAM:

July 30, Address, Hon<sup>l</sup> A H Dail-  
ey; Tests, Mrs Z B Kates.

30, Geo W Kates; Mrs Z B

Kates.

Aug 1, Mrs Z B Kates.

3, Geo W Kates; Mrs Z B Kates.

4, Mrs Z B Kates.

6, Mrs T U Reynolds.

6, J J Morse, Editor Banner of

Light.

8, Mrs T U Reynolds.

10, Mrs Carrie E S Twing.

11, Mrs Carrie E S Twing.

13, Mrs Carrie E S Twing.

13,—To be announced. (Spec-

ial.)

15, Mrs Carrie L Thomas.

16, Rev May S Pepper. (Speci-

al.)

17, Mrs Carrie L Thomas.

18, Miss Amelia F Pfenning.

20, Mr Albert P Blinn.

20, Rev May S Pepper. (Speci-

al.)

22, Miss Amelia F Pfenning.

23, Rev May S Pepper.

24, J Clegg Wright, Amelia, Ohio.

25, J Clegg Wright.

27, J Clegg Wright.

27, Rev May S Pepper. (Speci-

al.)

Admission to special lectures 15

cents.

For circulars address A P Blinn,

clerk, Lake Pleasant, Mass.

## Fifteenth Annual Campmeeting.

The 15th annual campmeeting of Indiana Association of Spiritualists will be held at Chesterfield, Ind., from July 15 to Aug 27, inclusive.

## PROGRAM.

July 15, opening day; 16, Mrs.

Anna L. Gillespie, B. F. Austin,

Maggie Waite; 17, Mrs. Anna L. Gil-

lespie; 18, B. F. Austin; 19, Anna

Thronsdon; 20, B. F. Austin; 21,

B. F. Austin; 22, E. W. Sprague.

Tests, Frank T. Ripley; 23, B. F.

Austin, E. W. Sprague, Maggie

Waite; 24, Anna L. Gillespie; 25,

E. W. Sprague. Tests, Mrs. E. W.

Sprague; 26, E. W. Sprague; 27, An-

na L. Gillespie, followed by tests;

29, E. W. Thompson; 30, Marion

Carpenter. Tests, Maggie Waite.

August 1, Marion Carpenter; 2, An-

na L. Gillespie. Tests, Frank T.

Ripley; 3, Anna Thronsdon; 4, W.

T. Smith; 5, Marion Carpenter; 6,

Marion Carpenter, Lizzie Harlow.

Tests, Maggie Waite; 7, Lizzie Har-

low; 8, Lizzie Harlow; 9, E. Thomp-

son, Willard J. Hull; 10, Lizzie Har-

low; 11, Anna Thronsdon; 12, Liz-

zie Harlow. Dr. Littlefield's lecture

and stereopticon views; 13, Lizzie

Harlow, Dr. A. B. Spinney. Tests,

Maggie Waite; 15, A. B. Spinney.

Tests, Frank T. Ripley; 16, T. W.

Smith. Tests, Anna Thronsdon; 17,

A. B. Spinney; 18, Anna L. Gil-

lespie; 19, A. B. Spinney; 20, A. B.

Spinney, Anna L. Gillespie. Tests,

Maggie Waite; 21, conference; 22,

Dr. J. M. Peebles; 23, W. V. Nic-

cum; 24, Dr. J. M. Peebles; 25, W.

V. Niccum; 26, Dr. J. M. Peebles;

27, Dr. J. M. Peebles, W. V. Nic-

cum. Tests, Anna Thronsdon.

## Queen City Park Camp.

The annual campmeeting will be held at Queen City Park this year beginning July 30 and continuing until August 27. Sessions will be held every afternoon at the pavilion. The list of speakers is as follows:

July 30, Address by Chairman,

Messages Effie Chapman.

30, Mrs T U Reynolds.

August 1, Mrs T U Reynolds,

Effie Chapman.

2, Mrs T U Reynolds, Effie Chap-

man.

3, Mrs Ida Lewis, Mrs Reynolds.

4, Mrs T U Reynolds, Effie Chap-

man.

6, Mrs Holt of Montpelier.

6, A F Hubbard, Effie Chapman.

8, To be supplied.

9, To be supplied.

10, Dr S N Gould, Effie Chap-

man.

11, Mrs Emma Paul.

12, Mrs H L P Russegue.

13, Mrs Emma Paul.

15, Mrs H L P Russegue.

16, Mrs H L P Russegue.

17, To be supplied.

18, To be supplied.

19, To be supplied.

20, Lecture.

20, To be supplied.

22, Lecture.

23, To be supplied.

24, Rev B F Austin, Kate Ham.

25, Rev B F Austin, Kate Ham.

26, Rev B F Austin, Kate Ham.

27, Mrs H L P Russegue, Kate

Ham.

27, Rev B F Austin, Kate Ham.

Conference meeting every fore-

noon, except Mondays and Sun-

days.

Regular sessions every afternoon

except Mondays, consisting of an



## THE SUNFLOWER

## Mr. and Mrs. E. W. Sprague's Travels.

SANTA CRUZ, CALIF.

Santa Cruz, California was our next stopping place. Here we found a small society doing good work. It has had much trouble but seems hard to kill. Mr. F. H. Parker, the President, and his good wife together with a few good supporters are the life of the society, and refuse to give up the good fight.

This society has a regular speaker who is a platform test medium (her name I cannot recall). She assisted us in the meetings and her work was good. The longer we remained the larger attendance we had at our meetings. Our work was appreciated and was helpful to the society.

SANTA BARBARA, CALIFORNIA.

We stopped at Santa Barbara one day and night. The once flourishing society of that place was dead. No meetings were being held in the place. No one cared to take the responsibility of arranging for meetings, and we moved on to

SUMMERLAND, CALIFORNIA.

We held three meetings in Summerland, and with excellent results. The Summerland society owns a large and commodious Temple free from debt. We succeeded in adding 12 new members to the society, and disseminating peace and good will among the members. The society is charmed with the State Association and is in full sympathy with our organization.

Mr. John Lillie furnished the music and Mrs. R. S. Lillie assisted us in one of our meetings. It was a great inspiration to us to hear good brother Lillie's singing and to hear sister Lillie's earnest and telling words of inspiration once more. The experiences. Dear souls these two lillies are. We spent a few hours in the home of the Lillies and were treated to a carriage ride up and down one of the most beautiful valleys of the state. The Lillies home is as beautiful as hedges of callallies, rose hedges, climbing vines covered with blossoms of many colors and many other flowers and beautiful shrubbery could make it. This home is sufficient to keep up the flow of inspiration in full volume for these two Lillies for many years.

Just before leaving Summerland we received a pressing call to return to Santa Barbara and hold some meetings. The call came too late, as we had arranged to serve the society at San Diego and were obliged to go there.

SAN DIEGO, CALIFORNIA.

We found one of our finest societies in San Diego. It owns a new and beautiful church temple; it is complete in every particular, a lovely modern church. Mr. C. A. Buss is president and Mr. McFern is secretary. Each member of the board fills his or her place to perfection, and they are sustained by a large and enthusiastic membership and all work in harmony. Nothing is lacking in this society. It has speakers and medium competent to carry on the work without foreign talent.

We met a number of the old veteran workers in San Diego, among them Will C. Hodge, Charles A. Caines of Anderson, Indiana, and A. W. Belden of Middlefield, Ohio. Our work was well appreciated and we made many friends for our cause and the organization.

LOS ANGELES, CALIFORNIA

At Los Angeles arrangements were made by the Truth Seekers Society for a three days Anniversary meeting. A fine program was carried out at each of the nine sessions held. Mr. S. D. Dye, N. S. A. Trustee presided. Mrs. Lillie the regular speaker of the society together with a number of the Los Angeles mediums, speakers, and musicians joined with us in making this one of the most successful meetings we have participated in for sometime. The hall was well filled at most of the meetings, at the last one five hundred were present and many went away for lack of room.

Forty new members were added to the society, and including special collections for the N. S. A. over one hundred and forty dollars remained for the Truth Seekers Society and the National Association after all expenses were paid. This closed the work for the month of March. On Monday evening, April 3d,

the Truth Seekers Society gave a reception to Mrs. Lillie and the Missionaries. It was a very enjoyable affair. We had the pleasure of meeting personally many of the Spiritualists and mediums of Los Angeles.

FRESNO, CALIFORNIA

At Fresno we found the work at a standstill; we held five meetings and organized a society of forty members, chartered it with the California State Association, instructed the members how to carry on the work successfully without employing permanent speakers, and left them filled with hope and courage.

## BUFFALO BITS.

Sunday, June 4, was a dark, cold rainy day; but a very good audience greeted me at this first day of my month's engagement at the First Spiritual Church corner of Jersey and Prospect st.

The second Sunday was cold, dark and wet like the first, but a surprisingly good audience in the evening for so discouraging weather.

N. H. Eddy was active in his line, dispensing spiritual literature, and the papers so needful to every Spiritualist who would keep up with the times. Of these the Banner of Light, Progressive Thinker, Light of Truth and SUNFLOWER are familiar to all posted Spiritualists.

Mr. Eddy is a student of the stars, and reads horoscopes for those who seek them.

Mrs. Dr. Matteson is the busiest woman in Buffalo. How she endures to work as she does, day and night, is a mystery and, a decided negation to the assumption of the "Great Psychological Crime," that mediumship paralyzes the brain and ruins health.

Mrs. Huntly never met my testimony, nor answered or explained the facts presented. She assumed that the witnesses I cited were not mediums within the author's definition. Who then are mediums?

Surely there are none known to the Spiritualists of America, if those I presented are not mediums.

Mrs. Matteson has been entranced to diagnose for the sick, on an average sixty times a day for thirty years. In all of these experiences she is entranced, controlled by a spirit doctor, who analyzes the cases and diagnoses disease, without asking a question, and the patients usually accept the reading as remarkably correct. When restored to the normal state she has no recollection of anything she has said or done, while entranced. Yet, according to Mrs. Huntly, she is not a medium! Her remedies that have done such service in curing thousands, are now put on to the market and for sale, like other proprietary remedies, but distinctly labelled "clairvoyant remedies." By this means many thousands may share in the benefits of her spiritual insight who cannot reach her in person. Her many deeds of love, dispensing kindness to the needy, and cheering the unfortunate with helpful charity, most of which is unknown to any but herself, the angels and the recipient entitle her to appropriate and sing:

"I live for those who love me  
For those who know me true;  
Nor the heavens that smile above me  
And await my spirit too.  
For the human ties that bind me,  
For the task that God assigned me  
For the bright hopes left behind me,  
And the good that I can do.

I live to hail the season  
By gifted minds foretold,  
When men shall rule by reason  
And not alone by gold  
For the cause that lacks assistance  
For the wrongs that need resistance,  
For the dawning in the distance  
And the good that I can do."

Mrs. Atcheson still serves the society at Niagara Falls, where she speaks every Sunday eve and has for about three years.

At her home 274 N. Division st., Buffalo, she gives readings and talks each Monday eve to interested audiences. Her personal readings are good, often giving clear evidence of spirit communion; and her work has the supreme merit of evident sincerity and truthfulness.

Prof Lockwood is stopping in Buffalo and adds his strong personality and intellectual vigor to the psychic atmosphere, accompanied by his intellectual and finely attuned companion, whose psychic powers are clear and far reaching.

Old Mr. Bradley is very feeble, and the valley has many shadows for him while he passes under the life eclipse. Geo Montague looks 10 years younger than he did five years ago. J. W. Dennis I have not seen this summer. Mrs. Dillon inspires the Lyceum with her sparkling cheer and lively enthusiasm and leads the children into green fields of living truth and vital activity. It is a pleasant sight to see the bright faces aglow with intellectual aspiration and spiritual quickening bubbling with joy and love.

On this occasion I have an event to chronicle that is pleasant to me and I hope to many others. For the first time in many years Mrs. Howe has broken the spell of home bondage and ventured out among my friends and parishioners to share the social interchange, make new acquaintances, and rest from the toil of home caring. She has spent ten days in Buffalo, and several days with relatives at Collins, and we put in a charmed 28 hours with old time friends at North Collins. There we found Mrs. Southwick—sister of Mrs. Dr. Matteson, very ill. Due to the great strain upon her brain, nerves and vitality in the works of love for various institutions of charity reform, always giving of her life and receiving no equivalent to sustain her physical vitality. She is improving.

We met Emma Train the gifted poet and royal soul, and shared a chat with her and husband, had a royal visit at David Sherman's where we took dinner the day we arrived—and such a dinner, is rarely served to inspire the gustatory pleasure of appetite. Mrs. Sherman is looking splendidly, but still a victim to rheumatic bondage.

At George Brown's we feasted on the awakened memories of 30 and 40 years ago, when we made the home of Levi Brown, our rest during the 3 days annual meetings at old Hemlock Hall. James Merritt Varney met us there and helped us to the train when we left, and the visits were sweet and rich and profitable.

At Lawton's Station we visited fast and free with Anna B. Taylor, wife of Geo. W. Taylor, the prince of noble manhood, and their son, Joseph and wife, and Anna's two sisters, Mrs. Rogers of N. Collins and Silvia Willett of Lawton's, and the years drifted up the aisles of memory in sweet sacred review, bring rare associations with gifted souls and great names, such as Prof. Wm. Denton, A. J. Davis, Frederick Douglass, Parker Pillsbury, Susan B. Anthony, Giles B. Stebbins, Henry C. Wright, James G. Clark, G. Clark Geo W. Clark, Mrs. F. O. Hyzer, Hon. Warren Chase, Mrs. Pearsall, Dr. J. M. Peebles, Cora Richmond and many more.

The home of Geo. W. Taylor and Anna B. Taylor his wife was a rendezvous for the great and good of two worlds.

Their youngest son Grant is a lawyer in California, and the husband of Lucretia Watson, daughter of the world famous Elizabeth L. Watson, who also was a conspicuous light at the Taylor home, and at the annual meetings of the Friends of Human Progress.

I have engaged to serve Buffalo again in June 1906.

My only camp engagement for this season is at Lake Brady, Ohio, Sunday, Aug. 6, and perhaps a few lectures at Mantua Station.

I have also engaged for Nov., 1905 in Pittsburg, Pa., I am free to answer calls for Sept., Oct., and Dec., proximo.

LYMAN C. HOWE.

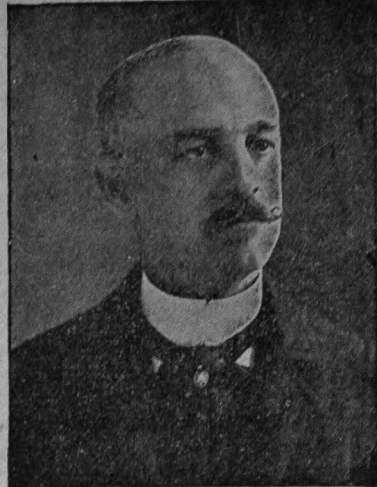
## Ever Youthful if Pure in Heart.

We are but grown-up schoolboys, some well advanced in years, but in spirit we are young. Why not? Sentiments, tastes and fancies may change; the limbs may wither and decay, but the soul is immortal and never grows old.

The stars shall fade away, the sun himself  
Grow dim with age, and nature sink  
In years;  
But thou shalt flourish in immortal youth.

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